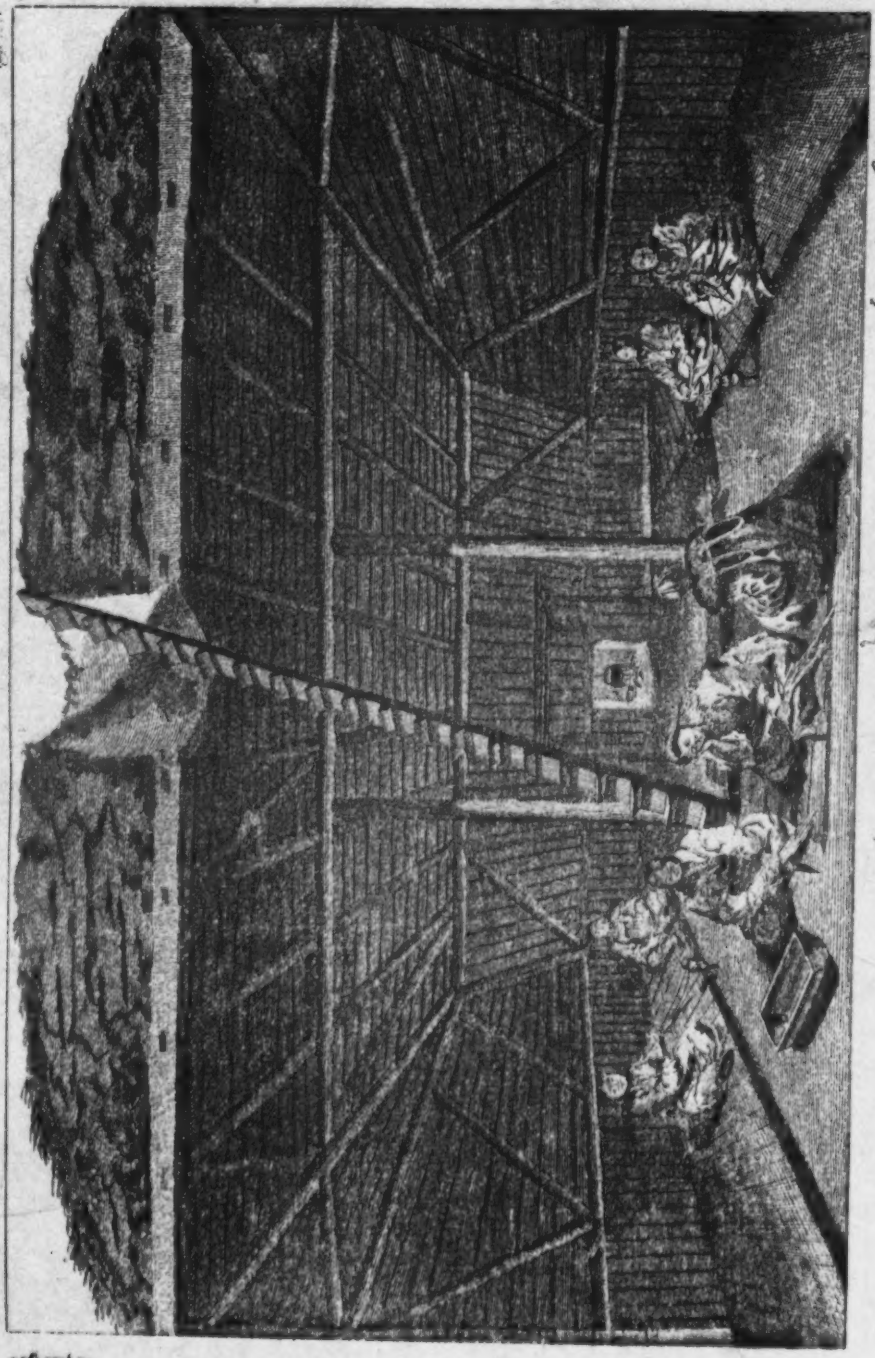
1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

roll it[1] about their legs, and it ſerves for ſtockings. The women wrap it round their bodies, from an opinion that the warmth promotes fruitfulneſs. It ſerves to light their fires, being eaſily kindled. On great holidays they bind garlands of it about the heads and necks of their idols; and when they make any ſacrifice, or kill any wild beaſt, they offer ſome of this plant as an atonement, that the relations of the beaſt which is killed may be appeaſed. Formerly they did the ſame by the heads of their enemies: after having adorned them with theſe garlands, they performed ſeveral ſorceries, and then ſtuck them upon poles. The Coſſacks call this plant *tontchitze*.

Few plants are of more general uſe than the nettles; for being without any kind of hemp, they would have no materials to make nets of for fiſhing, which is abſolutely neceſſary for the ſupport of life. They pull them up in the months of *Auguſt* or *September*, and binding them in bunches lay them to dry in the ſhade. When they dreſs them, they firſt ſplit them with their teeth, then peel off the ſkin, and beat them. After this they comb them, then ſpin them between their hands, and wind them up upon ſpindles. The thread of the firſt ſpinning, they uſe for ſewing, but to make their nets they double and twiſt it; which, after all, never laſt above one ſummer. The truth is they are very ignorant and unſkilful in this manufacture; and moreover they neither ſteep their nettles, nor boil their yarn.

1. [plant resembling cyperoides, which is dressed]

CHAP.



facing P 191

The Inside of a Winter Hut

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1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

uſe for cloaths, ſuch as deer-ſkins, ſeals, dogs, and beavers, they prepare one way: in the firſt place, wetting and ſpreading it out, they ſcrape off all the pieces of fat or veins that remained after ſleaing it, with ſtones fixed in pieces of wood; then rubbing it over with freſh or ſour caviar, they roll it up and tread it with their feet 'till the hide begins to ſtink; they again ſcrape and clean it, and continue this 'till the ſkin is ſoft and clean. Such ſkins as they want to prepare without the hair they uſe at firſt in the ſame manner as above; then hang them in the ſmoke for a week, and afterwards ſoak them in warm water to make the hair fall off; at laſt rubbing them with caviar, by frequent treading and ſcraping them with ſtones, they make them clean and ſoft.

They dye the deer and dog ſkins, which they uſe for cloathing, with alder bark cut and rubbed very ſmall; but the ſeal-ſkins, which they uſe either for cloathing, ſhoes, or ſtraps for binding their ſledges, they dye in a particular manner: having firſt cleaned off the hair they make a bag of the ſkin, and turning the hair ſide outward they pour into it a ſtrong decoction of alder bark; after it has lain thus ſometime, they hang it upon a tree, and beat it with a ſtick. This operation they repeat 'till the colour is gone quite through the ſkin; then they rip it open, and ſtretching it out, dry it in the air; at laſt they rub it 'till it becomes ſoft and fit for uſe. Such ſkins are not unlike dreſſed goat-ſkins: however, *Steller* ſays that the *Lamuſhki* have yet a better way of preparing them. Theſe ſkins they call *mandari*, and they are worth three ſhillings a-piece. The hair of the ſeals, with which they ornament their cloaths and ſhoes, is dyed with the juice of the red wortleberry boiled with alder bark, alum, and lac lunæ; which makes a very bright colour. They uſed to ſew their cloaths and ſhoes with needles made of bone, and inſtead of thread they made uſe of the fibres of the deer, which they ſplit to the ſize or thickneſs required.

They

7:Lesseps T-3 (1787-88)1790 Kamchadal

224 them; one would ſuppoſe they were of no value.

226 The Kamtſchadales have different ſeaſons alſo for fiſhing. Their ſalmon and trout ſeaſon is in June, their herring ſeaſon in May, and that of the ſea wolf in ſpring and ſummer, but principally in autumn.

They ſeldom uſe ſeines, but almoſt always common nets*, or a kind of harpoon, which they manage with great dexterity. Seines ſerve only for ſea wolves; they are made of leather ſtraps, and the meſhes are very large. They have another mode of fiſhing,

283 314 439 * Their nets are made of pack thread, like ours; they purchaſe it of the Ruſſians: there is another kind however, which they fabricate themſelves from nettles, of which they take care to lay up a conſiderable ſtore. They gather them in autumn, tie them in bundles, and place them under their balagans to dry. When their fiſhing and harveſts are compleated, they prepare their nettles. They ſlit them, and then ſtrip off the rind expertly with their teeth; the reſt they beat and ſhake till the filaments are ſeparated, and it is fit for ſpinning.

by

27: Sauer--291-292 T-2 (1789-93) 1802 Kamchadal
116, 177, 283, 563, 824 Russia
636.24

"Twelve versts below Virchnoi Kamtshatskoi Ostrog, is the village called Milkovoi, inhabited by farmers sent from Siberia at government expence, and possessing particular emoluments, for the purpose of growing corn and pulse to supply the country. They live uncontrolled, however, and find it easier to accumulate wealth, by acting as retailers for the merchants of Kamtshatka, and going themselves on the chase for sables, &c. than in pursuing the more toilsome labour of cultivating the earth, which they neglect. Yet they keep gardens that produce very fine cabbages, potatoes, turnips, carrots, cucumbers, &c.; they also grow buck-wheat and rye for their own use, which yield abundantly; and I am inclined to think that, had they a proper inspector to superintend their business, they might with ease grow corn enough of every kind to supply not only the peninsula, but all the neighbouring country, Ochotsk, &c. Hemp grows remarkably well, which, however, I think there is no need of cultivating; for the nettle seems equally to answer every purpose. The Kamtshadals and Russians make sewing thread of it, and fabricate from it their fishing nets, which serve them, if used with caution, and properly dried, four or five years. The process of preparing it is nearly the same as that for hemp, but I think less troublesome; the nettle grows to the height of six and seven [292] feet; the fibres are much finer; and thread of equal thickness is stronger than that made of the imported hemp."